COGNITIVE AND SOCIO-EMOTIONAL PREDICTORS OF SPIRITUAL CONSCIOUSNESS

A

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SUPERVISOR

DR. ARCHANA SATSANGI

ASSISTANT PROFESSOR

DEPARTMENT OF PSYCHOLOGY

RESEARCHER

SURAT PRIYA SETHI

RESEARCH SCHOLAR

DEPARTMENT OF PSYCHOLOGY

CO-SUPERVISOR

PROF. IRA DAS

PROFESSOR EMERITUS

DEPARTMENT OF PSYCHOLOGY

HEAD

DR. KAMALJEET SANDHU

ASSOCIATE PROFESSOR & HEAD

DEPARTMENT OF PSYCHOLOGY

DEAN

FACULTY OF SOCIAL SCIENCES

Dayalbagh Educational Institute (Deemed University)

Dayalbagh, Agra-282005

INTRODUCTION

"*Humanity has explored the ocean depths, been to the moon and used its ingenuity to explore the distant universe. However, when it comes to knowing itself with certainty there has been less success."*Owen (2015)

Adulthood is the period in the human lifespan in which full physical and intellectual maturity has been attained. Adulthood is commonly thought of as beginning at age 20 or 21 years. Each person experiences age-related changes based on many factors. Adulthood is usually considered to be age 20 years to age 40 years for early adulthood and 40 years to 60 years for middle adulthood approximately. This age of ability and independence brings rights with responsibilities. During early adulthood, cognition begins to stabilize, reaching a peak around the age of 35. Early adulthood is a time of relativistic thinking, in which young people begin to become aware of more than simplistic views of right vs. wrong. The need for specialization results in pragmatic thinking—using logic to solve real-world problems while accepting contradiction, imperfection, and other issues. Finally, young adults develop a sort of expertise in either education or career, which further enhances problem-solving skills and the capacity for creativity**.**

During middle adulthood, the aging process becomes more apparent. During middle adulthood physical process involves hormonal changes and may last anywhere from six months to five years. Because of the shifting hormone levels, individuals going through these physical changes often experience a range of other symptoms, such as anxiety, poor memory, inability to concentrate, depressive mood, irritability, mood swings, and less interest in sexual activity. Other than physical changes the person goes through change in cognitive capability, the individual starts forgetting and the reflexes may become slow as well.

According to Kohlberg's theory of moral reasoning the 'post conventional morality' develops in adulthood especially stage five (Social contract) wherein people recognize the flexibility of rules; rules that no longer can serve society's best interests and should be changed. Rules are seen as potentially useful mechanisms that can maintain the general social order and protect individual rights, rather than as absolute dictates that must be obeyed simply because they are "the law." However stage six namely

‘Universal ethical principle’ might not develop in all individuals as it requires answers to strong inner conscience and willingly disobey laws that violate their own ethical principles.

In adulthood an individual faces challenges and sometimes may even experience highly unpleasurable, distasteful moments and period of hopelessness. This can lead to ‘crisis about self-integrity and despair. A person at some point of life is likely to review the past and to ask whether his life has been lived as well as possible. Since personal history can no longer be altered at the end of life, it is important to make peace with what actually happened and to forgive oneself and others for mistakes that may have been made’ Seifert (2015). It can be observed that spirituality has been close to human beings since time immemorial and has helped individual gain hope and savor life experience thus increasing the life satisfaction in general. Therefore, the investigator has planned a correlational research to study the contribution of mindfulness, empathy, forgiveness and intuition on spiritual consciousness among adults. This may give a new direction to counseling and helping individuals cope with not only daily life stressors but also help more and more individuals to “self actualize” in life and beyond.

Consciousness though being a difficult to define word can be understood in terms of knowledge and literacy and if practiced (meditation) can lead to true education.Consciousness is the state of awareness of being aware of external and internal information. It has been defined as: sentience, awareness, subjectivity, the ability to experience and to feel wakefulness wherein one experiences having a sense of selfhood, and the executive control system of the mind. Rosenthal (1996) states that consciousness is a mental state in which there is a higher-order thought about that mental state. According to Brown and Ryan (2003) *“*Consciousness encompasses both awareness and attention. *Awareness* is the background “radar” of consciousness, continually monitoring the inner and outer environment. To be conscious mean to have a degree of witnessing awareness and a degree of freedom of choice when thinking, feeling, sensing and interacting with people and the environment. One may be aware of stimuli without them being at the center of attention. *Attention* is a process of focusing conscious awareness, providing heightened sensitivity to a limited range of experience (Westen, 1999). In viewed, awareness and attention are intertwined, such that attention continually pulls “figures” out of the “ground” of awareness, holding them focally for varying length of time.”

Many philosophers believe that there is a broadly shared underlying intuition about what defines consciousness. Velmans and Schneider (2007) wrote in The Blackwell Companion to Consciousness: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives." ‘There are few notions which can be simultaneously used to understand the concept of consciousness more clearly.

1. *Awakeness*. Sometimes “consciousness” is used synonymously with “awakeness”; if a person is conscious as another way of saying that they are not asleep. It makes sense to suppose that we have experiences while we are asleep, so it is clear that this notion does not coincide with phenomenal consciousness.

2. *Introspection*. This is the process by which a person can become aware of the contents of his/her internal states. Access to one’s mental states is an important component of the everyday concept of consciousness, and it is clearly a functional notion. It can be analyzed in terms of one’s rational processes being sensitive to information about one’s internal states and thus being able to use this information appropriately.

3. *Reportability*. This closely related notion refers to the ability to report the contents of one’s own mental states. This ability presupposes the ability to introspect, but is more constrained than that ability.

4. *Self-consciousness*. This refers to one’s ability to think about self, the awareness of one’s own existence as individuals and of distinctness from others.

5. *Attention*. When a significant portion of a person’s cognitive resources is devoted to dealing with the relevant information it display his attention towards it.

6. *Voluntary control*. Behavioral *act* is conscious when that act is performed deliberately; that is, where the action is caused in the appropriate sort of way by an element of prior thought.’ (Chalmers, 1995)

Eastern schools are mainly derived from the spiritual tradition of Buddhism, Confucianism, Hinduism, Yoga, Islam, Taoism, and Zen. Commonalities among these traditions include emphasis on the “inner” world, a sense of cosmological unity, and an aim of self liberation. Liberation from a false sense of

oneself is based on finding the true "I" within a higher state of consciousness and being. Western schools are derived from philosophies that support a scientific method that is based on logic, empirical strategies for obtaining knowledge, and rational discourse.

According to Kriyananda (2002) the totality of our consciousness is comprised of three levels: the subconscious, the conscious, and the super conscious. Each level of consciousness represents a differing degree of intensity of awareness. "The first level of consciousness, the subconscious, is relatively dim in awareness: it is a state where dreams are made". One may think of it as the repository of all remembered experiences, impressions left on the mind by those experiences, and tendencies awakened or reinforced by those impressions. Every experience that one ever had, every thought, every impression of loss or gain, resides in the subconscious mind and determines the patterns of thought and behavior far more than one realizes.

The subconscious, being unrestricted by the rigid demands of logic, permits a certain flow of ideas. This flow may border on intuition, but if the ideas are too circumscribed by subjectivity, they won't correspond with the external world around us. The subconscious mind can all too easily intrude itself on one's conscious awareness, tricking into thinking one is getting intuitive guidance, when in reality one is merely being influenced by past impressions and unfulfilled desires.

The subconscious mind is in some ways close to the super conscious, where real intuition resides. Both represent a flow of awareness without logical obstructions. The subconscious is therefore more open to the intuitions of the super conscious, and sometimes receives them, though usually mixed with confusing imagery. The next level of consciousness from which one receives guidance is the conscious state, the rational awareness that usually guides one's daily decisions. When one receives input from the senses, analyze the facts, and make decisions based on this information, he/she is using this conscious level of guidance. This process is also strongly affected by the opinions of others, which can cloud the ability to draw true guidance. Dividing and separating the world into either/or categories, the conscious level of awareness is problem-oriented. It's difficult to be completely certain of decisions drawn from this level, because the analytical mind can see all the possible solutions. But ultimately it doesn't have the ability to distinguish which one is best. If one relies exclusively on the

conscious mind, one may find himself lacking in certainty and slipping into a state of perpetual indecision. Intuition and heightened mental clarity flow from super conscious awareness.

The conscious mind is limited by its analytical nature, and therefore sees all things as separate and distinct. The super conscious level of consciousness is unitive and sees all things as part of a whole, it can readily draw solutions. In super consciousness the problem and the solution are seen as one, as though the solution was a natural outgrowth from the problem.

Brazdau(2014) in his consciousness quotient inventory has composed seven construct which comprise the consciousness Quotient. The consciousness quotient is a composite psychological construct based on list of traits, skills and abilities, providing a detailed description of conscious awareness experience. According to Brazdau and Ahuja(2016) "to be conscious means to have a degree of witnessing awareness and a degree of freedom of choice when thinking, feeling, sensing and interacting with the people and the environment."

1. Physical Consciousness: referring to the ability of being conscious of the body and organism, and of the physical elements of the environment.

2. Emotional Consciousness: describes the ability of being conscious of one's own emotions and feelings, and generally, to be conscious of any emotional feeling.

3. Mental (Cognitive) Consciousness: refers to the ability of being conscious of one's own ideas, of the mental stream.

4. Social – Relational Consciousness: refers to the ability of being conscious of human relationships and the connections with the people one interacts with.

5. Self-Consciousness: Consciousness of Self or Self-Awareness refers to the ability of being conscious of one's own self; this factor describes the ability of the reflexivity of the human being, of being able to look upon itself in an objective way.

6. Spiritual Consciousness: refers to the ability of being conscious about oneself as a part of the universe, and describes the ability to be conscious of the multiple connections with the surrounding life.

7. Inner- Growth Consciousness: refers to the capacity of awareness of the process of personal development, transformation and growth. It also refers to the skills, traits and abilities related to the evolution of personality.

SPIRITUAL CONSCIOUSNESS

Spirituality refers to the search for and experiential elements of the sacred, ultimate meaning, higher-consciousness, and transcendence (Friedman & MacDonald, 2002). Spiritual intelligence (SI) emphasizes the abilities that draw on such themes to predict functioning and adaptation (Emmons, 2000). Hence, spiritual intelligence can be differentiated from spiritual experience (e.g., a unitary state) or spiritual belief. Emmons also mentioned five components of spiritual intelligence as 'the capacity for transcendence', 'the ability to enter heightened spiritual states of consciousness', 'The ability to invest everyday activities, events, and relationships with a sense of sacred' and 'the capacity to engage in virtuous behavior'.

An important part of spiritual consciousness quotient explores post-autonomous ego development features, including serving other, compassion for the self, transpersonal experiences, Ego as object/construct. Simultaneously the spiritual factor was developed by including the participatory understanding of spirituality: "the spirituality of persons is developed and revealed primarily in the spirituality of their relations with other persons."

Freeman (2014) explained seven levels of consciousness which make up the path of spiritual development; 'the state of waking consciousness', 'deep sleep', 'dreaming', 'transcendental consciousness',' cosmic consciousness', 'god consciousness' and 'unity consciousness.' The first three states: waking consciousness, deep sleep and the dreaming state of sleep: are known to every adult human being with a functional nervous system. The last four levels: transcendental, cosmic, god and unity consciousness are usually not available right away. These states become accessible only as one engages in regular practice of meditation.

According to Brazdau(2014) 'spiritual consciousness includes specific traits, skills and abilities related to human connectedness, meta-awareness, witnessing awareness (non- attachment) and acceptance of experience, present moment awareness, the connection with human and nature (environment), mindfulness, and no reactivity to inner experience. Witnessing experience is a key factor to spiritual

consciousness quotient the ability to look at one's own body, thoughts and feelings, and own awareness as a neutral witness, from the outside. This is the experience of 'I' as an observer, of watching self-doing things.'

MINDFULNESS

"Mindfulness is defined as the awareness that arises out of intentionally attending in an open and discerning way to whatever is arising in the present moment". Mindfulness is both an outcome (mindful awareness) and a process (mindful practice): (1) Mindful awareness: an abiding presence or awareness, a deep knowing that manifests as freedom of mind (e.g., freedom from reflexive conditioning and delusion), and (2) Mindful practice: the systematic practice of intentionally attending in an open, caring, and discerning way, which involves both knowing and shaping the mind (Shapiro & Carlson, 2009).

The practice of intentional, nonjudgmental awareness of moment-to-moment experience has been practiced since ancient times in both East and West. Mindful awareness practices include yoga, tai chi, qigong, centering prayer, chanting, and mindfulness meditation derived from Buddhist tradition. The science of mindfulness could have delved into any of the practices of intentionally focusing on the present moment without judgment, but through the impact of the Buddhist-inspired program of Mindfulness-Based Stress Reduction, much of our in-depth research on the impact of mindful awareness on brain and immune function, as well as psychological and interpersonal changes, has emerged from the study of mindfulness meditation.

'Forgiveness and mindfulness have both been associated with a variety of salutary health-related outcomes.Mindfulness played a role in the association of forgiveness of self, forgiveness of others, and forgiveness of situations with physical health status, somatic symptoms, mental health status, and psychological distress. In the context of the forgiveness–health association, mindfulness may play a primary role for forgiveness of others and largely a secondary role for forgiveness of self and forgiveness of situations. The role of mindfulness may be explained by the (un)forgiveness–energy hypothesis, such that forgiveness may allow energy to be invested in mindful processes. Religious/spiritual diversity may impact the association of forgiveness and mindfulness.'(Webb & Phillips, 2013)

One intentionally shapes one's internal focus of attention in mindfulness practice induces a state of brain activation during the practice. With repetition, an intentionally created state can become an enduring trait of the individual as reflected in long-term changes in brain function and structure. This is a fundamental property of neuroplasticity—how the brain changes in response to experience. Research has also examined the relationship between mindfulness meditation practices and psychological well-being.

Lykins and Baer (2009) compared mediators and non-mediators on several indices of psychological well-being. Mediators reported significantly higher levels of mindfulness, self-compassion and overall sense of wellbeing, and significantly lower levels of psychological symptoms, rumination, thought suppression, fear of emotion, and difficulties with emotion regulation, compared to non-mediators, and changes in these variables were linearly associated with extent of meditation practice.

In addition, the data were consistent with a model in which trait mindfulness mediates the relationship between extent of meditation practice and several outcome variables, including fear of emotion, rumination, and behavioral self-regulation. In two other studies, facets of trait mindfulness were found to mediate the relationship between meditation experience and psychological wellbeing in combined samples of mediators and non-mediators (Baer et al., 2008; Josefsson, Larsman, Broberg, &Lundh, 2011).

EMPATHY

'Empathy is the capacity to share and understand another's state of mind or emotion. It is often characterized as the ability to put oneself into another's shoes, or in some way experience the outlook or emotions of another being within oneself.' Ioannidou & Konstantikaki (2009). Empathy is the experience of understanding another person's condition from their perspective. One places self in the other's state and experiences similar emotions as the person being empathized. Empathy is known to increase pro-social (helping) behaviors. The term "empathy" is used to describe a wide range of experiences. Emotion researchers generally define empathy as the ability to sense other people's emotions, coupled with the ability to imagine what someone else might be thinking or feeling.

Contemporary researchers often differentiate between two types of empathy: "Affective empathy" refers to the sensations and feelings one receives in response to others' emotions; this can include

mirroring what that person is feeling, or just feeling stressed when one detects another's fear or anxiety. "Cognitive empathy," sometimes called "perspective taking," refers to the ability to identify and understand other peoples' emotions.It is also a key ingredient of successful relationships because it helps us understand the perspectives, needs, and intentions of others.

A study by Batson, Dyck, Brandt, Batson and Powell (1988) suggested that 'empathic emotion evokes altruistic motivation and continue to mount; and negated the possibility of pro-social motivation being associated with empathy as directed toward the goal of obtaining social or self-rewards (i.e., praise, honor, and pride) or that the empathy-specific punishment that motivation being directed towards the goal of avoiding social or self-punishment (i.e., censure, guilt, and shame).'

FORGIVENESS

Forgiveness is the intentional and voluntary process by which a victim undergoes a change in feelings and attitude regarding an offense with an increased ability to wish the offender well. "Forgiveness does not mean you become best friends with the person who wronged you. Forgiveness is not saying what happened was ok. Forgiveness is not saying you accept the person who wronged you. Instead, forgiveness is choosing to accept what happened as it happened rather than what could or should have happened. Forgiveness can mean you step into your present rather than anchoring in the past" (Khoddam, 2014).

'Forgiveness is not the same as reconciling and is not an event but rather a process. Forgiveness is not based on others' actions but on the forgiver's attitude.' (Sweet, 2001). Due to individual differences among individuals it is unavoidable to expect not to feel offended, devastated or distressed due to people around self. One has the option of either looking outward at them or staying stuck and angry, or even beyond by keeping one's mind on our loving relationship with God, knowing and trusting in what is good. 'However, self-righteously announcing one's gracious forgiveness to someone who has not asked to be forgiven may be a manipulation to make them feel guilty. It also is a form of pride.

Withholding forgiveness is a refusal to let go of perceived power. One can feel powerful when the offender is in need of forgiveness and only the offender can give it. The offender may fear going back to being powerless if he/she forgives (Sweet, 2001). Forgiveness enables to do away with the need for

revenge and releasing negative thoughts of bitterness and resentment. Forgiving and letting go can be very difficult challenges, but it's even more stressful to hold on to grudges.

According to Worthington and Scherer (2002), 'Experimental evidence suggests that when people are transgressed against interpersonally, they often react by experiencing unforgiveness. Unforgiveness is conceptualized as a stress reaction. Forgiveness is one (of many) ways people reduce unforgiveness. Forgiveness is conceptualized as an emotional juxtaposition of positive emotions (i.e., empathy, sympathy, compassion, or love) against the negative emotions of unforgiveness. Forgiveness can thus be used as an emotion-focused coping strategy to reduce a stressful reaction to a transgression.

Direct empirical research suggests that forgiveness is related to health outcomes and to mediating physiological processes in such a way as to support the conceptualization that forgiveness is an emotion-focused coping strategy. Indirect mechanisms might also affect the forgiveness-health relationship. Namely, forgiveness might affect health by working through social support, relationship quality, and religion.

Fincham, Beach and Davila (2004) suggested that forgiveness impacts marriage and family based on the dual premises that; the family is the primary arena in which one learns to forgive and forgiveness can be critical to sustaining healthy family relationships. Conflict resolution is integral to a successful relationship and resentment engendered by partner transgressions is likely to fuel couple conflict and impede successful conflict resolution. In contrast, forgiving the partner for the transgression is one potential means of providing closure with regard to a painful or disturbing relationship event. Forgiveness may therefore have substantial implications for long-term relationship outcomes as well as short-term patterns of interaction.

INTUITIVENESS

The dictionary definition of Intuition is "quick and ready inside" and "the act or process of coming to direct knowledge without reasoning or inferring". It is derived from the Latin word "intueri" which means "to see within". "Intuition is the acquisition of knowledge without the use of the five senses or conscious thought processes. It includes knowledge acquired through phenomena like precognition, remote viewing, creative inspiration, mystic experiences and similar phenomena leading to a deeper understanding of the outer reality and inner self." (Satsangee, Aggarwala, Pyari&Satsangee, 2013).

'Intuition is a way of perceiving which relies on relationship, meaning and includes behavioral attributes', (Brown, 1990). 'A way of knowing in which we often do not know how we know and what we know', (Vaughan, 1979). Intuition is a probabilistic outcome of a particular information processing strategy. The combination of an unpatented method in acquiring input and a thought mode of output produce unexpected insights easily classified as intuition (Fields, 2001). According to Jung (1971) intuition is a cognitive function outside the province of reason and given consideration whenever established rational or other cognitive concepts do not work.

Source of intuition may lie in our past subconscious memories ("cultural capital" Hogarth, 2001) or maybe outside it (Bernstein, 2005) or may be both (Vaughan 1979; Radin, 1997). Intuition comes without deliberate, conscious effort or reasoning.

According to Theology intuitive consciousness is a state of "Super Consciousness" besides the other three states of consciousness (i.e. wakeful state, dream state and deep slumber-a state of trance). It has been further explained that "the ordinary knowledge which man gets is of a nature in which the knower and the known are separate from each other and therefore the knower tries to obtain knowledge about the known by seeing, hearing, touching and tasting it. But when the knower has to know himself, the knower and the known become one and therefore the ordinary method of obtaining knowledge cannot be employed. In the event of the knower and the known or the seer and the seen becoming one, man gets another kind of knowledge which is known as intuitive knowledge".(Sarup,1928).

Similarly, the saints have declared in clear terms that the spirit can be known only through intuition and that all attempts to know it through one's scholarship or intellectual reasoning will bear no fruit.Satsangi(2010) has explained "The intuitive knowledge comes to you in a very efficient mode. The supreme creator makes prompts giving each spirit force when He so desires, the necessary direction which is intelligible to that particular individual entity based on his background. So he gives the optimal solution as a prompt."

According to Jung (1926) 'intuition is a cognitive event, one of the four mental functions: sensing, intuiting, thinking, and feeling'. Sensing and intuiting are grouped together as non rational functions: they do not use the processes of reasoning. These functions accept experience and do not evaluate

them. Sensing reproduces an experience through the senses. Intuiting does not arise directly from an external stimulus.

CONCEPTUAL FRAMEWORK

The research is based on seven constructs which comprise the consciousness Quotient as proposed by Brazdau(2014). Different constructs of consciousness majorly self consciousness, cognitive consciousness, physical consciousness, spiritual consciousness, emotional consciousness, social relational consciousness and inner growth consciousness have been described. The clear distinction allows vivid understanding of consciousness as well as composition of consciousness. The interaction between cognitive and physical consciousness can lead to mind-body interaction as one enables self to indulge in mindful practice. The mind is about mental processes, thought and consciousness. 'The body is about the physical aspects of the brain-neurons and how the brain is structured. The mind-body problem is about how these two interact' McLeod (2007). Similarly self consciousness and cognitive consciousness explain intuitiveness. Maslow (1970) addressed intuition as an intrinsic and innate component tied to human psyche. This inner capacity contributes to the existence of the evolution of self and self actualization. Furthermore, high emotional consciousness allows individual to become intelligent about his/her emotions enabling better understanding of self and others. 'Emotional Competence is a learned ability grounded in Emotional Intelligence. Emotional Intelligence influences our potential for learning the practical emotional competencies, and developing the emotional literacy necessary for quality of life, life satisfaction, and overall happiness. Such skills include the development and management of Self, Social, Relational Awareness and Competence', (Goleman, 1995). On these bases the present research is proposed and the conceptual framework is formed.

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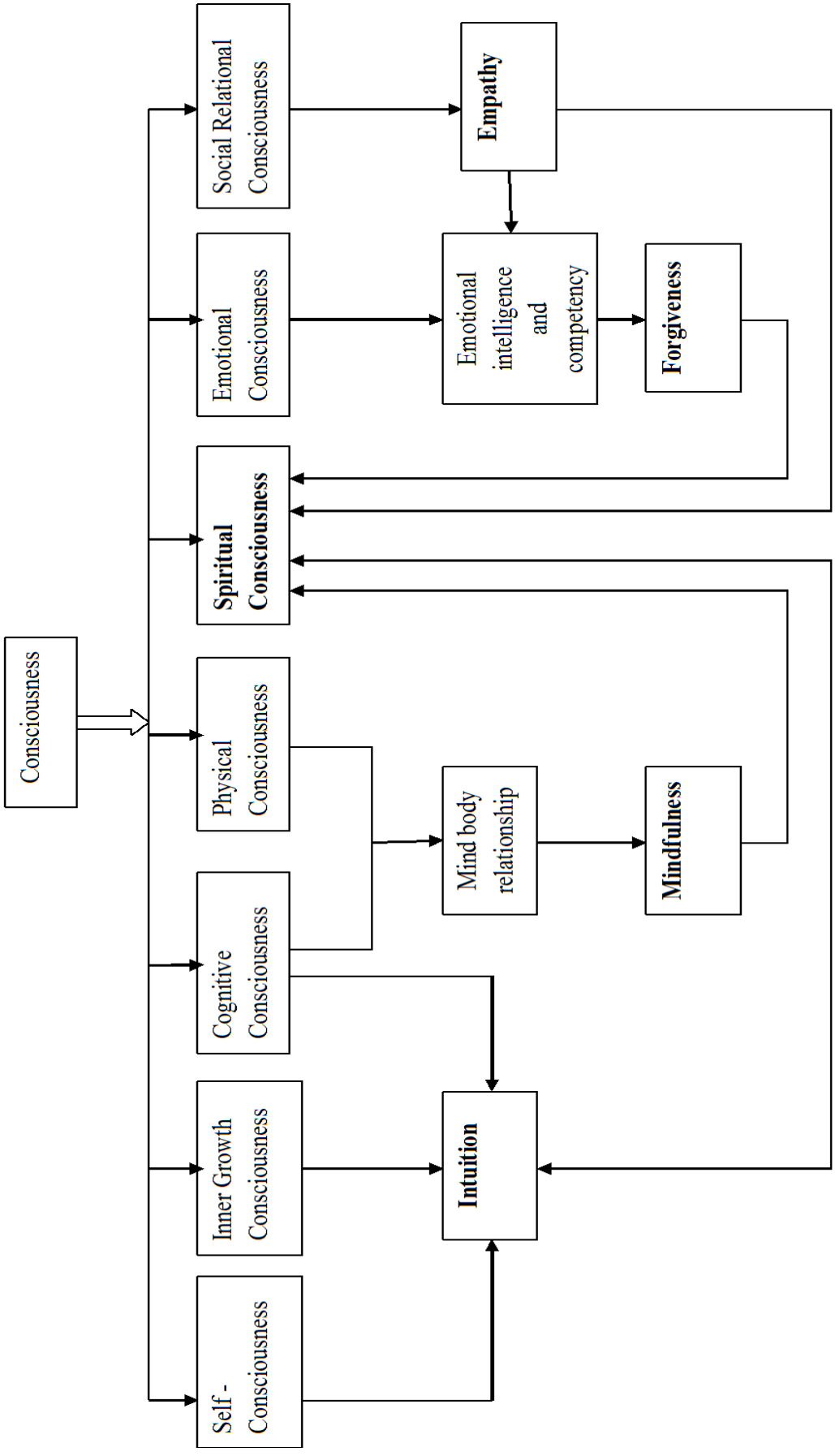
Conceptual Framework



METHOD

AIM

To study the contribution of mindfulness,empathy, forgiveness and intuitiveness in the determination of spiritual consciousness among adult men and women.

OBJECTIVES

- To study the relationship betweenmindfulness and spiritual consciousness among adult men and women.
- To study the relationship betweenempathy and spiritual consciousness among adult men and women.
- To study the relationship betweenforgiveness and spiritual consciousness among adult men and women.
- To study the relationshipbetween intuitiveness and spiritual consciousness among adult men and women.
- To study the relative contribution of mindfulness, empathy, forgiveness and intuitiveness towards attaining spiritual consciousness.

HYPOTHESES

- There exists a significant correlation between mindfulness and spiritual consciousness among adult men and women.
- There exists a significant correlation between empathy and spiritual consciousness among adult men and women.
- There exists a significant correlation between forgiveness and spiritual consciousness among adult men and women.
- There exists a significant correlation between intuitiveness and spiritual consciousness among adult men and women.
- There would be remarkable contribution of intuitiveness as compared to mindfulness, empathy and forgiveness towards the attainment of spiritual consciousness.

OPERATIONAL DEFINITIONS OF THE TERMS USED

Spiritual Consciousness: It refers to connecting with humans and nature, meta-awareness, witnessing awareness and acceptance of experience. Also the individual believes in transcendental reality or God and considers self to be more than a person who just needs to fulfill physical needs of the body.

Mindfulness: It is a mental state achieved by focusing one's awareness and attention on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations. It involves person's openness to new information and awareness of more than one perspective.

Empathy: It is a pro-social behavior in which the person experiences understanding of another individual's situation from one's own perspective and the ability to feel and share it. It is like a building block to morality and due to other proactive behavior like compassion takes birth in an individual.

Forgiveness: A voluntary process which enables a person to relieve himself or herself from negative emotions and vengeance by forgiving the offender. The forgiver changes his emotion and attitude towards the offender. It may not include absence of reconciliation.

Intuitiveness: It is a person's capacity to obtain or have direct knowledge and/or immediate insight, without observation or reason. It may include 'knowledge acquired through precognition, remote viewing, creative inspiration, mystic experiences and similar phenomena' (Aggarwala, Pyari&Satsangee; 2013) leading to understanding of deeper meaning of self, life and reality beyond it.

JUSTIFICATION OF THE RESEARCH

Modern era brings us various types of stresses at different levels e.g. personal, social, psychological and financial distress. This rat race has engulfed human beings in such a manner that even if a person wins the 'rat race' of stresses, the 'rat' still remains in him. In such a scenario true happiness, peace and bliss is totally evading the human mind. If spiritual consciousness in true sense is achieved it may help individual to break the infinite loop of monotony and grow beyond the attainment of physical, emotional, social need and to achieve ultimate happiness.

To regain tranquility a lot is said about consciousness. Most of the studies more or less focus directly on the levels of consciousness and not on the initial prerequisites of attaining consciousness. The present study primarily aims at research on the attributes which can be developed in an individual so

that he can move towards the state of consciousness. The objective being that the individual could adopt a better way of life leading to a life full of satisfaction, peace and bliss.

Also, this study aims to create a bridge between science and spirituality by investigating, exploring and gaining knowledge from 'gurus' or saints and applying the knowledge to the psychological world. Incorporating the knowledge from saints shall help individuals to create a successful and fulfilling life and encourage understanding the deep philosophical self. By the time a person attains adulthood he has developed his 'core beliefs' and his mental capacities to a great extent. At this juncture the person has developed his logical reasoning and starts thinking independently. Therefore the investigator is curious to understand the extent to which mindfulness, intuitiveness, forgiveness and empathy are able to influence spiritual consciousness and which factors contribute most to the development of this area of the mind.

VARIABLES

Predictor Variables

- Mindfulness
- Empathy
- Forgiveness
- Intuitiveness

Criterion Variable

- Spiritual Consciousness

Relevant Variables

- Age
- Education
- food preference (vegetarian)
- Alcohol consumption

Inclusion criteria

- Age range will be between 30 to 60 years
- The subjects willat least be graduates.

- The chosen subjects will be vegetarian and teetotaler.

Exclusion criteria

- Individual below 30 and above 60 will not be a part of the study.
- Undergraduates will not be a part of this research.
- Non-vegetarians or alcohol consumers will not be a part of the study.

SAMPLE

A sample of 200 cases between the age range of 30 to 60 years would be selected through convenient sampling, out of which 100 would be males and 100 would be females. The sample will be taken from Agra and surrounding areas. The age wise distribution will be as follows:

Age / Gender	30-45 Years	46-60 Years	Total
Male	50	50	100
Female	50	50	100
Total	100	100	200

RESEARCH DESIGN

In the present research, a correlational design would be applied to study the contribution of mindfulness, empathy, forgivenessand intuitiveness in the determination of spiritual consciousness among adult men and women.

TOOLS

1. **Consciousness Quotient Inventory (CQ-i)**

   The inventory was constructed by Brazdau (2016) which consists of 249 items in simple English studying six other types of consciousness along with spiritual consciousness (namely Physical, Emotional, Cognitive, Social-Relational, Self, Inner Growth). The present study proposes to use items related to spiritual consciousness of an individual. There are 37 items to measure spiritual consciousness.

2. **Mindful Attention Awareness Scale (MAAS)**

   The inventory was constructed by Warren (2003). The trait MAAS is a 15-item scale designed to assess a core characteristic of mindfulness. Internal consistency levels (Cronbach's alphas) generally range from .80 to .90. The MAAS has demonstrated high test-retest reliability, discriminant and convergent validity, known-groups validity, and criterion validity.

3. **Murthy Empathy Scale (MES)**

   The inventory was constructed by Murthy (2015). The scale consists of 35 statements relating to how people feel with others in life. Since people have different ways of responding to a situation there are 5 dimensions which are considered as: 'Third Peron Perspective', 'Sympathy', 'Identification with Others', 'Emotionality' and 'Interpersonal Perspective'. Reliability with Cronbach alpha is 0.932, test retest reliability coefficient is .93 and split half reliability coefficient is .965. The test indicates high validity with 96 % of the ratings in agreement.

4. **Forgiveness Scale**

   The inventory was constructed by Pragya and Pragya (2005). The scale consists of 25 items with a test-retest reliability of .709. The forgiveness scale is a likert type 5-point scale.

5. **Self Analysis Scale**

   The inventory was constructed by Aggarwala, Pyari and Satsangee (2013). The scale consists of 32 items in simple language on a 5-point scale and focuses on analyzing intuitiveness of a person in regards to precognition, remote viewing, creative inspiration, and mystic experiences.

SCORING

Scoring will be done according to the manual related to the tests.

STATISTICAL ANALYSIS

In the present research Product Moment Correlation will be calculated and Multiple Regression Analysis would be done to assess the contribution of mindfulness, intuition, forgiveness and empathy in the determination of spiritual consciousness among adult men and women.

IMPLICATION

The study being exploratory and interpretive in nature raises a number of opportunities for future research, both in terms of theory development and concept validation. More research will in fact be necessary to refine and further elaborate the concept. The research might also help in giving a direction towards understanding of spiritual consciousness and in the field of psychotherapy for the

upliftment of spirituality that might help the individual connect with self.The study is also important because it does not streamline on the basis of religion and thus is applicable to all. The study may also reflect on modern day challenges in understanding self in regards to consciousness and it's mingling with mindfulness, empathy, forgiveness and intuitiveness.

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